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ABSTRACT

The materials are designed to help teachers formulate, plan, and work for multiculturalism in schools. The first part of the unit contains a guide to help elementary and secondary teachers engage in multicultural education and eliminate racism and sexism in the schools. It discusses how teachers can make a difference and helps them assess their own goals, awareness, knowledge, and skills which can contribute to multicultural education. The second part of the unit, "Understanding Multicultural Equality," provides examples of uniculturalism in the schools. This implies the imposition of the values of white male, middle class dominated society. Part three, "Schools and Educators Who Rate," outlines the roles of key groups responsible for developing multicultural schools and furnishes a checklist for rating existing skills and understandings. The Action Guide in part 4 lists strategies which individuals or groups can use to move beyond uniculturalism. The booklet concludes with a bibliography of books and journal articles dealing with sexism and racism. Each of the five parts may be used individually or as an entire unit. The materials compiled in this document are available in kit form from the National Education Association. The kit contains two posters for the classroom that are not contained in the microfiche version. (Author/RM)

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NEA Teacher Rights
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TEACHERS MAKING A DIFFERENCE THROUGH VISIONS, HOPES AND SKILLS

I like MY
TEACHER
becauz
she is like
ME

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August 11, 1975

Ms. Gloria Cooper
Rabaut High School
Washington, D. C.

Dear Ms. Cooper:

You will never know how important you have been in my life. When I was promoted to the 11th grade, the only thoughts that I had for the future were that of getting married and having children. School was meaningless and only a ritual I had to deal with because society and my parents said I must.

However, when I entered your class the meaning of school and life began to change. You made me think of myself as an important human being--as a matter of fact, you made all of us--boys and girls--feel important and responsible for our own destinies. For me you made me realize that being a female did not mean I had to be a waitress or secretary, but that I could choose from many roles.

In addition, you made me realize that being black was a burden--one that should not be utilized to run away from the world but to further commit and dedicate myself to excellence in any of my endeavors.

I'm presently employed as a Junior Executive at First National Bank and taking parental leave for my second child.

Thanks to you I have been able to create, recognize and take advantage of the opportunities that came into my life.

I plan to pass the knowledge that you gave to me to my children and those with whom I come in contact.

Best of health and thank you.

With deepest respect,

Aimee

MAKING A DIFFERENCE

Teachers do make a difference; we make a tremendous difference. In the classroom some teachers have adapted their curriculum to reduce the limiting effects of racial and sexual bias. They have helped students gain new understandings and appreciations for others' values, and they have made each student aware of their individual worth. In associations teachers have bargained to require human relations courses for all student teachers in their school. They have organized ongoing in-service programs to help improve their teaching skills, and they have assumed leadership in acquiring non-sexist and non-racist books for their schools.

A healthy society of healthy individuals can only be fully realized through the efforts of its educational leaders. As professionals, therefore, we deserve and indeed possess, though sometimes unrealized, personal and social power. Each day we are responsible for creating environments which aid the growth and development of persons we influence through word and action—the lives of countless children and youths. We either maintain or change the goals and nature of our educational institutions.

It is because we care about the lives of persons and the character of our society that we have committed our lives to teaching. This commitment must be accompanied by some vision of how we can provide leadership for a healthy society. We realize that

without a vision we perish, that no system or individual life can claim perfection, and that all of us need to expand our helping, teaching, planning classroom skills and our problem-solving, policy-making, organizational change teacher/association skills.

While many important issues seek our attention, our futures as professional educators are uniquely related to the pressing concerns of racism and sexism. Our educational system was founded upon a dream: to build a unified pluralistic society. Our forefathers and foremothers wanted to provide a means by which our nation could affirm and encourage differences and still be bound together as a people committed to justice, equality, and freedom for all. To that end they established schools and to that end we have committed our lives.

In spite of sexism's and racism's blurring of that vision, our schools, through us, contribute to the realization of the vision. To do so, we need to reaffirm and frame our visions, re-establish our hopes, and acquire the skills necessary to be effective teachers with responsible personal and social power. The American dream, and indeed the future of the united teaching profession, depends upon how well we contribute to the elimination of racism and sexism through the creation of multicultural education in our schools. This booklet is designed to aid us in the first steps of this significant endeavor.

DENVER, May 1980:

"Classroom teachers through their educational associations have made a tremendous contribution to the quality of life in both our schools and country," stated Dr. Elsie Urby, the new Black Secretary of Health, Education and Welfare, at the annual meeting of mayors and city managers being held at the Hilton Hotel.

The Secretary went on to enumerate the most recent teacher education association accomplishments in our own city: "Through collective bargaining, the teachers have not only improved their own status and benefits, they have achieved the approval of a plan for affirmative action. They have advocated the observation of Martin Lutner King Day. They have sought in-service training to increase their effectiveness as teachers. They have secured the reduction of class size, the equalization of economic resources for men's and women's athletics, and new multicultural educational programs. Further, they have made a major contribution to curriculum reform which has increased academic success of all students. All these acts have benefited our children and our country."

She concluded her remarks by praising the nation's teacher associations, for "without their knowledge concerning the evils of racism and sexism and without their skills in problem-solving, policy-making and organization, few of these important social achievements could have been realized."

NEW YORK, June 1980:

Over one thousand former students of Ms. Marion James gathered last night at Githens Junior High School to celebrate her retirement after thirty-four years of effective teaching.

Among those present were leaders in government, labor, and business, the professions, as well as numerous voluntary associations—the NEA, NAACP, Urban League, La Raza, AAUP, and NOW. Among those attending were a particularly large

number of women, Blacks, Chicanos, First Americans, and Asians. One after another they rose to pay tribute to their teacher's influence:

"She never denied our culture, in fact, she affirmed our cultural heritage. She helped us reach for the stars.

"She never stereotyped us or the roles we should play. Rather she helped us grow as persons.

"She treated each of us as a person of worth, each with great potential.

"She never permitted us to be satisfied with life as it was. She taught us to have visions and helped us to gain skills for effecting change in the world.

"She taught us to set goals for both ourselves and our society. Her students always led in academic achievement. She helped us to find meaning and purpose in our lives as responsible citizens."

The final comment of the evening was made by Dr. Martin Rodriguez, President of New College. He said, "Many tributes have been paid to you this night, all I can add is this: When we put them all together we have the characteristics of a truly effective professional classroom teacher. You are a role model for us, and we are grateful."

MY VISION

Too often the future is unchanged because we ask, What can the future be or what is the future apt to be? Both are, at best, extensions of the present. Neither aids us in creating a better future. Perhaps, it would be better if we began with the future we desire. On the last page we read of some realized futurible visions written as news stories. Take a moment to reflect on them and the photographs on the next page. Then place yourself in the future. Consider the issues of racism and sexism. Imagine multicultural education being achieved through the actions of teachers associations and classroom teachers. Think positively about your hopes. Be creative. Now write a newspaper account describing your behavior as a classroom teacher and as a member of a professional teachers association. What are you doing creatively and constructively to eliminate racism and sexism in your school and community?

PERSONAL GOALS

Now that you have framed a vision of your life as a classroom teacher and as a member of a teachers association, think about yourself and your goals—goals that will contribute to the realization of your vision. What do you want to be and to be able to do? Below are a series of possible personal goals. Check those you affirm and add others which are important to you:

As a classroom teacher I want to contribute to multicultural education by being able to:

- ☐ improve my effectiveness in the classroom
- ☐ understand and combat the bias of unicultural education (sexism/racism)
- ☐ communicate better with all students through an understanding of multicultural influences
- ☐ develop and adapt instructional materials that encourage multicultural understandings
- ☐ provide students with the skills to recognize bias in their lives, schools, and communities
- ☐ develop strategies for more effective classroom management of similarities and differences.

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As a responsible member of a teachers association, I want to be able to:

- ☐ achieve implementation of an employment affirmative action plan
- ☐ achieve implementation of an educational-program affirmative action plan
- ☐ implement in-service training on school curriculum reform
- ☐ implement a program of multicultural education involving the total life of the school
- ☐ eliminate sex role stereotypes in school program and policy
- ☐ utilize collective bargaining to achieve racial and sexual equality.

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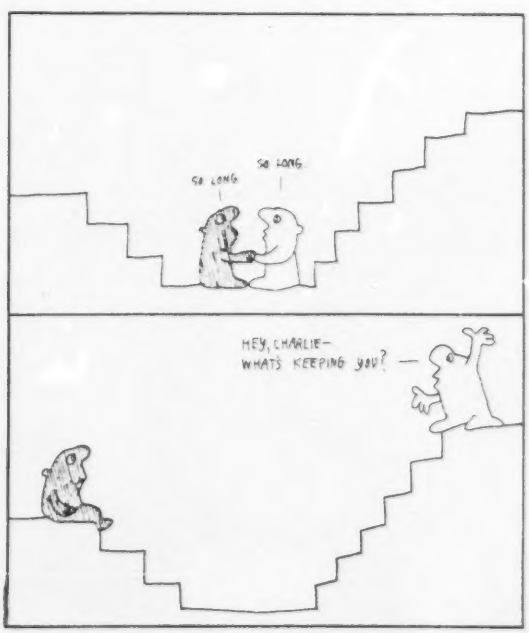
AND REALITIES

In the light of your goals, consider your awareness, knowledge, and skills. What are you aware of, knowledgeable of, and able to do? Celebrate that! Now what do you still need in terms of increased awareness, knowledge, and improved skills for combating and eliminating racism and sexism in your school and community? Check those which you identify as needing further development. Add others where necessary.

Awareness

- ☐ The meaning and impact of unculturalism, racism, and sexism
- ☐ Causes and behaviors that perpetuate uniculturalism, racism, and sexism in society



- ☐ Attitudes and behaviors of administration, teachers, and staff that perpetuate uniculturalism in our schools
- ☐ How uniculturalism, racism, and sexism are taught in our schools
- ☐ The meaning and implications of the term multicultural education in teaching strategy, educational employment, and student programs
- ☐ Multicultural education as a method of educational reform

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Knowledge

- ☐ The strategies that may be used to bring about change in schools
- ☐ Requirements of federal and state nondiscrimination laws and the complaint procedures provided by such laws
- ☐ Identifying race and sex bias in textbooks and instructional materials
- ☐ Activities that may be used for combating racism and sexism in the classroom
- ☐ Assessing racism and sexism in schools (institutional self-evaluation)
- ☐ Technology for developing and monitoring affirmative action plans
- ☐ Methods of using teacher organizations and collective bargaining for moving toward equality

- ☐ Techniques for building community support and coalitions
- ☐ Teaching behaviors that are essential to non-racist, non-sexist education

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Helping Skills

- ☐ Attending to the student physically
- ☐ Observation of individuals and the student group
- ☐ Listening to the full meaning of communications
- ☐ Responding to the feelings of students
- ☐ Responding to the content of students
- ☐ Personalizing feeling and meaning of communications with students
- ☐ Identifying student problems and concerns
- ☐ Assisting in the development of learning goals
- ☐ Developing alternative problem-solving strategies
- ☐ Assisting clarification of values
- ☐ Assisting in choosing preferred courses of action
- ☐ Designing action steps for achieving goals
- ☐ Assisting action steps for achieving goals
- ☐ Reinforcing action steps toward goal achievement

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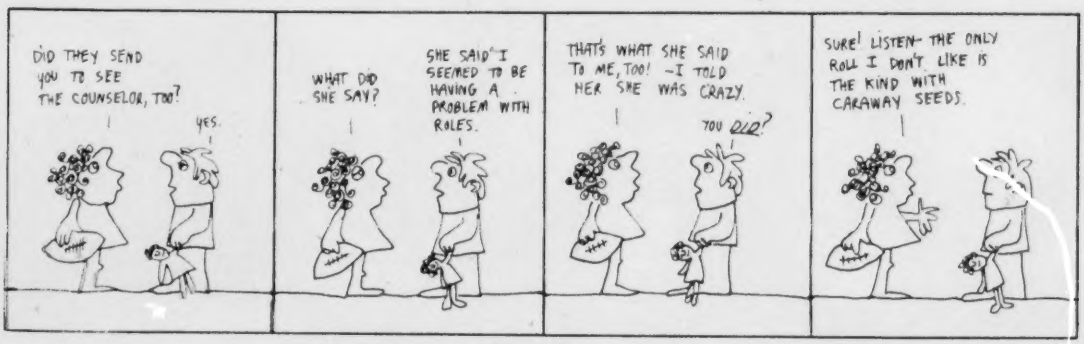
DID THEY SEND YOU TO SEE THE COUNSELOR, TOO?
YES.
WHAT DID SHE SAY?
SHE SAID I SEEMED TO BE HAVING A PROBLEM WITH ROLES.
THAT'S WHAT SHE SAID TO ME, TOO! -I TOLD HER SHE WAS CRAZY.
YOU DID?
SURE! LISTEN- THE ONLY ROLL I DON'T LIKE IS THE KIND WITH CARAWAY SEEDS.

Teaching Skills

- ☐ Selecting curriculum requirements—facts, concepts, and skills
- ☐ Developing instructional objectives
- ☐ Designing student diagnosis procedures
- ☐ Tailoring instruction to student needs
- ☐ Performing a variety of teaching methods
- ☐ Developing alternative teaching strategies
- ☐ Insuring effective classroom management
- ☐ Providing classroom stimulation and reinforcement

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Problem-Solving

- ☐ Recognizing manifestations of racism and sexism
- ☐ Identifying underlying problems
- ☐ Establishing change objectives
- ☐ Exploring alternative solutions
- ☐ Developing a plan for bringing about change
- ☐ Obtaining required resources (human and financial)
- ☐ Implementing change plans
- ☐ Monitoring change efforts
- ☐ Adapting plans as circumstances arise
- ☐ Completing change efforts
- ☐ Following up and reporting change efforts

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Policy-Making

- ☐ Identifying the need for school or association policies
- ☐ Developing the content of such policies
- ☐ Designing strategies for adoption of necessary policy
- ☐ Involving others in seeking policy
- ☐ Seeking policy development
- ☐ Outlining guidelines and implications of policy
- ☐ Achieving implementation of policy
- ☐ Evaluating impact of policies

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Influence Skills

- ☐ Visualizing oneself as a person of potential influence
- ☐ Determining influence goals
- ☐ Expressing and articulating areas where influence is to be exerted
- ☐ Writing documents that assist achievement of goals
- ☐ Participating effectively in groups
- ☐ Providing group leadership in the development of actions to achieve goals
- ☐ Obtaining confidence of others
- ☐ Following through with task accomplishment
- ☐ Recognizing and acknowledging achievements of others

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Organizational Change

- ☐ Providing an understanding and working knowledge of the organization or system
- ☐ Supplying information regarding strategies for organizational change
- ☐ Developing organizational change goals
- ☐ Identifying and exploring organization change strategies
- ☐ Evaluating advantages and disadvantages of alternative strategies
- ☐ Selecting optimal strategies
- ☐ Developing programs and plans for achieving change goals
- ☐ Organizing resources for achieving goals
- ☐ Identifying problems
- ☐ Developing alternative strategies for problem-solving
- ☐ Modifying plans for organizational change
- ☐ Maintaining momentum for change
- ☐ Achieving change
- ☐ Evaluating outcomes

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To possess the skills listed on the previous page is to be an effective teacher, one who is able to make a contribution to the American dream—a healthy unified pluralism achieved through multicultural education. Many of these skills you already possess, but none of us possess all the skills necessary to realize our visions. Therefore, the NEA has created a self-help educational program to aid teachers in their personal development and association effectiveness.

The purpose of this program is to assist teachers and other school personnel to engage in multicultural education in the classroom and school. There are four training programs, and you may use the resources in each of these areas individually or as a participant at an in-service training event.

Program One—Beyond Uniculturalism—is basic. It explores the ramifications of uniculturalism (racism/sexism), the school systems' unconscious contribution to its perpetuation and helps us to identify uniculturalism in our schools. Further, this phase helps us understand the true meaning of multiculturalism.

Program Two aids us to develop skills in examining textbooks and instructional materials for race and sex bias and stereotyping. It also helps us to develop means for neutralizing bias and stereotypes.

Program Three helps us to understand, formulate, and develop employment and educational-program affirmative action plans that address institutional issues related to multicultural education. It further aids us in acquiring skills in collective bargaining toward the same end.

Program Four helps us to become more effective classroom teachers through the use of a multicultural approach to teaching and learning. It helps us to increase our ability to communicate with students and to develop strategies to manage our classrooms more effectively.

FOR FURTHER INFORMATION contact your local or state association, or write:

Teacher Rights Division
NEA
1201 16th Street, N.W.
Washington, D. C. 20036

UNDERSTANDING MULTICULTURAL EQUALITY

A National Education Association Publication

NEA Teacher Rights

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During this century, perhaps no concept has given educators more difficulty than that of *equality*. As teachers and administrators, we have gradually come to realize the inequities that have existed in our educational system for so long. Segregated schools invariably penalized Asians, Blacks, First Americans, and the Spanish speaking. Although boys and girls attend school together, too frequently we educate them by our traditional images of male and female roles. That was yesterday. Today we understand that equality means equal opportunity, equal treatment, and we design and conduct our education accordingly.

Well, not quite. We are still far from genuine educational equality. Not because we have not tried. It is just that our human responses to human problems seem to function much like a pendulum. Where once we educated only the few and ignored the many, now we attempt to educate the many, but from a single perspective. By so doing we mistake uniformity for equality.

Consider the following situation. At one point—long after equal opportunity in education had become law—the late Robert Kennedy visited a reservation school run by the Bureau of Indian Affairs. Among other things, he observed that the students were intentionally "protected" from their own cultural heritage: they were not allowed to speak their own language, but were required to speak English only; they were prevented from participating in tribal rituals; and the school library contained only one book related to Indian history—a biography of Custer.

Some argue that this situation reflected a concern for equality. After all, children in non-reservation schools were also required to speak and study English only; they were not encouraged to participate in Indian rituals; and their libraries contained the same limited fare. The argument ran: the goal of equality dictates that all children take the same courses and meet the same standards.

The situation that Robert Kennedy encountered may seem strange to us today. But the sad truth is that we continue to make the same fundamental errors. We try to create equality in our classrooms by treating everyone as if they were the same, rather than treating everyone the same. Students are equal, but not one of them is the same as any other. Equality is not sameness.

The concept *unicultural* describes this sameness perspective. Consciously or unconsciously, explicitly or implicitly, we present our students with a set of goals and values that are essentially male, white, and middle class. Our usual method of responding to vocal groups within our schools—Blacks or women, for example—is to establish special interest programs—such as Black history or feminism—which are invariably isolated from our primary curriculum and aims. The effect of such action is to communicate the irrelevance and unimportance of these programs; after all, whoever heard of special interest programs in English, math, or U. S. history?

A unicultural perspective is also evident in many of our texts and much of our course content. Many of our younger students, for example, are still taught that Columbus discovered America. Such a statement clearly implies that prior to Columbus our subcontinent had existed as uninhabited wilderness. Where does this leave the First Americans, those people who had been inhabiting and prospering in the land for uncounted generations?

This illustration is a prime example of the "hidden curriculum" in our educational programs. Ostensibly concerned with a simple and apparently straightforward set of facts, the teacher is actually telling her or his students something quite different: certain groups matter more than others; history is to be told from a white perspective; whites, therefore, are the most significant people in the country.

Another familiar unicultural activity can be described as *blaming the victim*. We all recognize the explicit racism in statements like, "All Chicano kids are dumb; they can't even speak English!" But do we recognize the implied racism in statements such as, "You'd understand why they flunked out of school if you saw the kinds of homes they come from"? At first, this later statement may seem to reflect understanding. However, by citing home life, ghettos, or poverty as primary causes of a student's difficulty, we ignore the underlying social problems that both create and continue to support symptoms that erroneously are identified as causes of educational problems. Such contentions are examples of racism, for racism treats social problems in terms of the victims' deficiencies (slums, homes, etc.) and ignores the ways by which the larger society creates and sustains these problems.

Teaching a *hidden curriculum* and *blaming the victims* are examples of uniculturalism. Any one of us can be guilty of perpetuating such evils in our classrooms and schools. The price to be paid by all our students is too great to be ignored. Indeed we, too, pay a tremendous price for the perpetuation of uniculturalism.

Mistaking uniformity for equality inevitably leads to the imposition of a unicultural perspective. We need to move beyond uniculturalism and exchange it for a multicultural perspective. Such a perspective requires that we learn to deal with what might be termed the *equal uniqueness* of our students. That means we need to learn to respond to each of our students as a unique individual and at the same time be equally responsive, equally sensitive, to the individuality of all other students. And that implies a new understanding of culture.

Culture refers to all the learned patterns of thought and behavior characteristic of a group, population, or society. Race refers to genetic inheritance; it is a biological construction. So is sex. Racism and sexism (uniculturalism) are attributing cultural (learned) characteristics to biological (physical) types. In the United States a white middle-class male viewpoint has dominated our educational institutions. To perpetuate this perspective is to continue to treat unjustly and unequally more than half our student body.

Educating for multicultural equality means affirming equally all cultures—all racial, ethnic, and sex roles; it means avoiding all racial and sexual characterizations and stereotypes; it means encouraging diversity and helping all persons understand the difference between inherited and learned characteristics.

The original aim of the school movement in the United States was to make multicultural equality and national unity a reality. We have distorted that original goal by striving only for unity. The result has been division. To have true unity, we must work for cultural (racial and sexual) diversity.

Remember, however, our textbooks typically still tell us that "the Mexican Government did not want to sell Texas or give it up. . . ." But it wasn't Texas then, it was Mexico. Other examples flourish. For example, our accounts of World War II do not explain how our government put citizens of Japanese ancestry into concentration camps.

Further, Black, Oriental, Indian, and Mexican-American women are exposed to identical sex-role stereotypes as are white women. Even our language demonstrates inequalities. For example: angry men are called "outraged" while angry women are "hysterical," forceful males are "charismatic" while females are "domineering," and obstinate men are called "strong-willed" while like women are "stubborn."

Uniculturalism involves the imposition of a single set of values, a single perspective—in our case the values and perspective of a white male middle-class dominated society—upon diverse racial and sexual groups of students. Seeking multicultural equality implies a recognition that both sexes and all races are of equal and unique value. While the unicultural perspective teaches that Columbus discovered America, a multicultural viewpoint teaches that Columbus arrived on the shores of a country at a certain point in the history of the First Americans who were the land's original inhabitants. While a unicultural perspective teaches that men make good lawyers, doctors, and businessmen and that women make good wives and mothers, a multicultural viewpoint teaches that both men and women can make good doctors, lawyers, business and clergy persons and that both can make good parents.

Uniculturalism sterilizes, frustrates, deadens, disenchants, oppresses; multicultural equality nourishes, liberates, and encourages. As educators we can enhance either—our choice should not be difficult.

The challenge of developing educational programs for multicultural equality is perhaps more complex than any other that has faced us as educators. To meet this challenge we will need more than good intentions, although these are, perhaps, the first essential. Over the years we have developed real and effective skills in teaching reading, math, and history. But these skills will not be sufficient to meet the needs of multicultural equality. We will need to learn new skills if we are to communicate multicultural awareness. Our calling, consistent with the historic purposes of our public schools, is to defuse existing uniculturalism and become aware of the implication of education for multicultural equality. No more challenging, exciting, and rewarding responsibility has ever faced the education profession. All that is needed is our understanding and commitment to multicultural equality. Where do you stand?

Beyond Uniculturalism

4

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SCHOOLS AND EDUCATORS WHO RATE

A Checklist for
Moving Beyond Uniculturalism

Believing in educational equality is one thing—achieving it in schools is another. Equality is only attained when all the groups involved—community, school board, administrators, staff, and students—are involved in a mutual process of moving beyond uniculturalism and providing nonracist, nonsexist schools. Good intentions are not enough. Policymakers and school personnel must develop and/or demonstrate the understanding, skills, and behaviors required for quality education. The following outlines the roles of key groups responsible for developing multicultural schools and furnishes a checklist for rating existing skills and understandings. How do your school and staff rate?

I. School-Community Relations

Multicultural schools require a flow of communication between the school and the community. In most instances, an open-door policy between school and community is easily observable by examining the following:

	Your School Yes	No
A. There are regular communications from the school to the homes and community at large.	☐	☐
B. Events involving the home and the community are regularly scheduled at times and places most convenient for all participants.	☐	☐
C. School board meetings are prominently announced and the public is invited to attend.	☐	☐
D. Multicultural concerns and events are included in school events and communications.	☐	☐
E. Community women's and minority groups are included as important segments of the public with whom the school communicates and interacts.	☐	☐

II. School Board Members

School board members represent the school's policymakers and the educational leaders of the community. The composition, policies, and behaviors of school board members limit or extend the attainment of multiculturalism in schools. Check to see how your school board rates:

	Your School Board Yes	No
A. Members of the school board include an adequate representation of community racial/ethnic groups and women.	☐	☐

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	Your School Board Yes	No
B. Members of the school board understand the issues of race and sex bias and the need for changes in policies and practices to meet the needs of all students.	☐	☐
C. The school board has developed a policy statement on equal employment opportunity.	☐	☐
D. An affirmative action plan for employment, including recruitment, hiring, promotion, fringe benefits, and compensation of employees, has been developed and is being implemented according to stated goals and timetables.	☐	☐
E. A policy statement of equal educational opportunity for all students has been developed and actions have been taken to combat racism and sexism in schools.	☐	☐
F. An institutional self-evaluation of race and sex bias has been completed and corrective actions are presently underway to eliminate bias in educational programs and employment.	☐	☐
G. The board requests, receives, and considers regular reports on the progress of efforts to deal with racism and sexism in schools.	☐	☐
H. School board members have developed policies and resources for the systematic provision of training to assist school personnel in the elimination of race and sex bias.	☐	☐
I. Members of the school board accept their role for interpreting the multicultural needs of schools to parents and the community.	☐	☐

III. The Superintendent

The superintendent, as the executive leader of the community's schools, is a critical factor in the development of multicultural schools. The fully competent superintendent possesses the skills of instructional leadership, effective human relationships, and outreach with the community. The attitudes and behaviors of the superintendent provide a role model and set the tone for the community and the staff. Effective performance of this role reflects the following:

	Your Superintendent Yes	No
A. Understanding of the technology and practices implementing equal employment opportunities policies.	☐	☐
B. Understanding of federal and state nondiscrimination laws and		

	Your Superintendent Yes	No
their requirements for educational programs and employment policies and practices.	☐	☐
C. Having the capability to recruit, select, and place racial and ethnic minorities, women and men, at all levels of job assignments within the school system.	☐	☐
D. Providing to the school board on a regular basis information regarding inequities and race and sex bias in educational programs and employment.	☐	☐
E. Communicating regularly with staff and the community concerning necessary actions and resources required for attaining educational equity in schools.	☐	☐
F. Developing and implementing specific programs for eliminating race and sex bias in educational programs and employment.	☐	☐
G. Working with staff and community groups in advancing programs and practices to alleviate sexist or racist conditions and practices.	☐	☐
H. Supporting and implementing in-service training programs for all school personnel for the reduction of race and sex bias in educational programs.	☐	☐

IV. The Principal

The role of the principal is to serve as the educational leader in the day-to-day operation of the school, The principal's contact with staff, learners, parents, and community represents the primary link between educational policy and its implementation in the delivery of programs to students. The ways that she/he carries out this role can consistently support the attainment of a multicultural school. Skills and behavior that are positive for educational equality reflect the following:

	Your Principal Yes	No
A. Demonstrating active and consistent verbal and nonverbal support for the concerns of all students and cultures.	☐	☐
B. Initiating and developing educational programs which speak to the needs of all students.	☐	☐
C. Selecting staff which includes racial and ethnic minorities, males and females, at all levels of job assignments.	☐	☐
D. Interpreting to staff, parents, and community groups the needs and programs necessary for advancing the equality of all students.	☐	☐
E. Initiating and supporting ongoing staff training and development to increase knowledge and		

	Your Principal Yes	No
skills required for nonracist, nonsexist education.	☐	☐
F. Observing, documenting, and assisting staff in the provision of:		
– instructional methods and strategies which support nonracist, nonsexist education.	☐	☐
– verbal and nonverbal behavior which demonstrate positive affirmation of all students.	☐	☐
– instructional materials which are free of race and sex bias and are representative of the contributions of all members of our society.	☐	☐
– development of programs which provide for the intellectual, physical, social, and emotional development of all students.	☐	☐
G. Initiating and supporting extracurricular activities which provide for the needs and participation of all students.	☐	☐
H. Initiating and implementing personnel practices which reflect equity for all employees and contribute to their professional development.	☐	☐
I. Identifying, reporting, correcting, and monitoring sources of race and sex bias in educational programs and policies.	☐	☐
J. Identifying and obtaining the additional materials and/or resources (human and financial) necessary to build a multicultural school.	☐	☐
K. Working with the community to interpret and support school-related activities which advance equity for women and minorities.	☐	☐

V. The Counselor

The counselor is responsible for assisting individuals' growth in intellectual, social, emotional, and career-related skills. She/he must possess an awareness of sex or race biases in these relationships and help to improve the quality of information and support for quality programs for all students. Competent persons in this specialized role possess knowledge and skills in the following areas:

	Your Counselor Yes	No
A. Understanding of race and sex stereotyping, its manifestations and its impact on students.	☐	☐

	Your Counselor Yes	No
B. Sensitivities in listening, understanding, and responding to the students' frame of reference.	☐	☐
C. Abilities to increase students' motivation and aspiration to develop their potentials in ways consistent with personal and cultural values.	☐	☐
D. Understanding and recognition of race and sex bias in testing and counseling materials and the procedures for combating such bias.	☐	☐
E. Career and job awareness which will expand the opportunities for women and minorities to prepare for nonstereotyped jobs or careers.	☐	☐
F. Providing information and assistance to teachers and other personnel for increasing their awareness of race and sex stereotyping and of the impact of stereotyping on all students.	☐	☐
G. Initiating improved educational planning and program activities to provide for the intellectual, social, emotional, and career interests and needs of all students.	☐	☐
H. Interpreting for parents and community representatives the intellectual, social, emotional, and career needs of all students.	☐	☐
I. Assisting prospective employers in placing women and minorities in nonstereotyped roles.	☐	☐
J. Improving relationships with institutions for post-secondary and higher education so that concerns of race and sex bias are shared and treated at all levels of education.	☐	☐

VI. The Teachers and Aides

The teachers and/or aides represent the most critical factor in the delivery of programs to students. Their behavior and educational programs may provide powerful role models for students. Competency in these roles include the following skills:

	Your Teachers & Aides Yes	No
A. Being aware of the impact of verbal and nonverbal behaviors on the self-concept and motivation of students.	☐	☐
B. Understanding of differing cultural values, attitudes, behaviors, incentives, and barriers to the		

	Your Teachers & Aides Yes	No
individual growth of females and males of all cultures.	☐	☐
C. Using a variety of instructional methodologies, such as values awareness, identification, and clarification; multicultural education; inquiry, discovery, and problem-solving techniques to provide nonracist, nonsexist education.	☐	☐
D. Recognizing race and sex bias in textbooks and other instructional materials as well as the skills necessary for combating such bias.	☐	☐
E. Initiating requests and interpreting the need for in-service training and supplementary materials for reducing race and sex bias.	☐	☐
F. Working with other school personnel in the development of nonracist, nonsexist schools.	☐	☐
G. Seeking policy or practice changes where necessary to alleviate sexism and/or racism in personnel and program practices.	☐	☐
H. Working with parents and the community in interpreting inequities in schools and needed actions, programs, and policies.	☐	☐
I. Identifying and promoting change in student policies and practices where necessary to alleviate sexism and/or racism.	☐	☐
J. Communicating with professional-organization representatives to assist in efforts to alleviate sexism/racism in education.	☐	☐

Multicultural schools are provided when schools and staff members demonstrate an awareness of the diverse cultures of students (racial/ethnic cultures and sex role cultures) and their implications for the provision of quality education. These understandings and behaviors must be evident at all levels of decision-making and performance of roles. Eliminating racism and sexism is a task for school systems, for individual school personnel, for parents and for the community. Are your school and its staff moving beyond uniculturalism? How do you and your school rate?

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ACTION GUIDE

Beyond Uniculturalism

5

A National Education Association Publication
NEA Teacher Rights

The goals of multicultural education and the attainment of educational equity often appear to be elusive, distant conditions that can never be met. We want to make a difference. We want to change our schools. But we get caught up in the day-to-day survival activities and overlook the need for planning and implementing systematic programs for change. Or, we wonder how we could possibly make a difference in reducing the racism and sexism in our schools and communities.

You can make a difference—in your job-related activities, in your association activities, and in the community groups and organizations to which you belong. Making a difference requires four primary ingredients:

- A commitment to changing schools and providing quality education for all students
- A vision of the ways you want to change the schools, or some goals and outcomes that would *improve* the present situation
- The skills that are necessary and/or the commitment to gain the necessary skills for change
- The methods for maintaining hope through the support of a group effort, the achievement of measurable success, and the ability to continue to work for the ultimate goal.

Perhaps the ingredient that is most often missing is related to our lack of change skills. Change can only come about when we develop strategies and gain the skills for change. Much of our skill development requires experiential learning. Involvement in change is a necessary condition for developing change skills.

Planning change begins with the development of change goals and outcomes. Once this has been determined, strategies must be developed which can achieve the goals. Seldom is it possible to achieve change as the result of using a single strategy. Change is more likely to result if multiple strategies are employed by different individuals and groups.

Studies of change efforts have delineated some basic strategies which may be used to achieve educational equity. After determining your change goal, it is necessary to assess the most appropriate strategies for achieving that goal. Listed below are a few of the strategies which individuals or groups can use for moving beyond uniculturalism.

Passage and Enforcement of Anti-Discrimination Legislation

The passage of Title VI of the 1964 Civil Rights Act, which prohibits discrimination on the basis of race in any education program receiving federal funds, signaled the beginning of the development of various anti-discrimination laws. At the present time, the federal laws most relevant to race and/or sex discrimination in education institutions and agencies are Titles VI and VII of the Civil Rights Act, the Equal Pay Act, and Title IX of the 1972 Education Amendments. These laws provide mechanisms for investigation and conciliation of discrimination complaints. Complaint procedures provide individuals and groups with a tool for documenting discrimination, initiating investigation of complaints, and providing impetus for remediation of discriminatory practices and policies.

Complaint procedures are also outlined in Federal Executive Order 11246, which requires active commitment to the elimination of discriminatory employment practices in institutions receiving federal contracts of more than $10,000. Likewise, strong fair-employment practice laws in 37 states also provide complaint and conciliation measures which are useful for remediating discrimination in school employment.

Enforcement of these laws varies greatly. Common procedures provided by the laws include the delineation of specific behaviors or actions that are prohibited (contained in

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a statement of the implementing regulation or guidelines for the legislation), the specification of a procedure for filing and investigating complaints, and the process for remediation of complaints.[1]

Federal anti-discrimination laws now provide comprehensive coverage of nearly every facet of educational employment and educational programs. The past two years have also witnessed a growing trend toward the passage of state anti-discrimination laws, particularly in areas relating to school curriculum and treatment of students.[2] These laws range from general, comprehensive laws prohibiting race and/or sex discrimination to more specific laws such as those requiring inclusion in school curricula of minority or women's history and contributions (California), the development of "survival" courses combining home economics and shop courses (Massachusetts), the provision of competitive basketball opportunities for girls (Kentucky), etc. In addition, a few local school boards, city councils, or other local government agencies are beginning to develop laws or regulations prohibiting race and/or sex discrimination. These are helpful in that they increase public awareness and the available programs and tools for compliance.

A primary outcome of federal and state legislation has been the legitimatization and specification of equal opportunity goals. Currently, we are beginning to see additional pressures and tools for enforcement of these laws. The impact of these laws is only being actualized as citizens, educators, and students become aware of their requirements and make use of the mechanisms for remediation of discrimination.

Institutional Self-Evaluation

Many aspects of racism and sexism are not within our everyday awareness. It is frequently necessary for us to examine programs, policies, and practices and to determine the hidden or covert evidences of racism or sexism. Often it is not the policy of an institution which is discriminatory, but rather its disparate impact on minorities or women that is discriminatory.

One device for dealing with these problems is known as the institutional study or self-evaluation. This procedure provides a systematic method for assessing institutional programs, policies, and procedures and for identifying sources of discrimination. Such a study should be made of the employment policies and practices as well as of the educational programs and policies which cover the treatment of students.

The implementing regulation for Title IX of the 1972 Education Amendment, which prohibits sex discrimination in employment and educational programs, requires that such a study be carried out by June 1976. Implementation of this self-evaluation should be extended to include evidence of race discrimination. Schools are required to take corrective action regarding identified sources of discrimination and to maintain records of such actions.

Individuals, groups, and organizations can assist in these studies, request information about the evaluation, and monitor the procedures developed for the correction of identified sources of discrimination.

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[1] For additional information, see National Education Association. *Federal Laws and Regulations Concerning Race and Sex Discrimination in Educational Institutions*. Poster/information sheet. Washington, D. C.: the Association, 1973.

_____. *Combating Discrimination in the Schools: Legal Remedies and Guidelines*. Washington, D. C.: the Association, 1973. 32 pp.

[2] For additional information, contact your state department of education or The Resource Center on Sex Roles in Education, 1201 16th St., N.W., Washington, D. C. 20036.

Affirmative Action

The term affirmative action is used in a variety of ways. As a strategy for combating discrimination, it may be described as a systematic procedure for rectifying current inequities or the results of past discrimination. It is a technology that has developed over years of effort in the enforcement of anti-discrimination laws. Affirmative action recognizes that racism and sexism are deeply imbedded in our institutions and our society. Employers may not be able to eliminate the effects of discrimination immediately, but they could be expected to develop a plan toward the elimination of discrimination.

Affirmative action is required for institutions or agencies with federal contracts of $50,000 or more or may be required as the result of community pressures, institutional policies, collective bargaining agreements, state regulations, or as the result of a finding of discrimination by a state or federal agency.

The primary experience in applying affirmative action to education has been within higher education. In 1972, federal legislation was extended to cover state and local government employees, and this has led to extending affirmative action to cover elementary and secondary schools. One of the innovative developments in the application of affirmative action to elementary and secondary schools has been the use of collective bargaining,both as a method of initiating the development of affirmative action plans and as a process for implementing and monitoring the plans.

A related development has been the extension of affirmative action technology into the area of educational programs and treatment of students.[3] In this instance, educational programs are examined for evidence of overt and covert racism and/or sexism, goals and timetables are established for change in educational programs and policies, and procedures are outlined for monitoring and evaluating change.

It should be noted that there is a close relationship between institutional self-evaluation and affirmative action. Self-evaluation is the first process required for affirmative action. Affirmative action, however, extends this procedure through the development of goals and timetables for the modification of discriminatory practices and policies, and the specification of procedures for monitoring, evaluation, and updating of the plan. Affirmative action plans usually provide a guide for ongoing management, whereas self-evaluation is a more limited effort to treat discrimination.

Policy-Making and Structural Change

Leadership for change may also be provided by the development and implementation of policy studies and recommendations that are carried out by groups outside the school system. Ad hoc or official task forces in educational agencies, institutions, or associations have investigated discriminatory practices and have made recommendations for dealing with problem areas. Frequently these groups have formed around a specific concern such as textbooks and have then moved on to general consideration of all aspects of discrimination in schools.

In a few instances the chief state school officer, superintendent, board of education, trustees, or other governance groups have identified racism and sexism concerns and instituted policy changes. Clarification of institutional policy or practice at this level of policy-making and administration often reduces resistance during efforts to implement the policies.

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[3] McCune, Shirley, and Matthews, Martha. *Programs for Equity in Schools Affirmative Action*. Washington, D. C.: Government Printing Office, 1975. (In press.)

Policy modification and possible structural modification facilitate change by legitimizing change efforts, providing role-modeling opportunities, and incorporating new behavior into the norms and rewards of the organization.

Instructional Practices and Materials

Attainment of equal opportunity in education is not possible without the availability of a high quality of instructional practice in schools. It is facilitated when instruction reflects appreciation and respect for the individualized learning needs of all students.

The first efforts to incorporate multi-ethnic studies in schools called attention to the need for content that would foster an appreciation of specific racial and ethnic groups' contributions and, thereby, provide positive educational experiences for racial and ethnic minority students. Many of these programs have been expanded from separate units of study to an integral portion of all areas of the curriculum. This approach to instruction, frequently identified as multi-cultural curriculum, is directed toward a more comprehensive understanding and appreciation of the varying cultural memberships of all students.

At the present time, we can observe a similar process in the expansion of concepts of women's studies. Women's studies programs were developed initially as an effort to acknowledge and understand the contributions of women and their systematic omission from school curriculum and society. Gradually the concepts of sex-role socialization, sex-role stereotyping, and sex discrimination were delineated. These concepts were necessary to understand the assignment of roles and characteristics on the basis of sex and to understand the ways that sex role stereotyping shapes our behavior and social, economic, and political structures.

The most recent educational efforts have expanded multi-cultural education to include the sex role cultures of men and women. One of the most common assignments of roles and status in our society is based on sex. Although we find variations of these roles as characteristics and status vary within every racial-ethnic culture, sex is used as the basis for such role assignment. Analysis of patterns of discrimination requires consideration of both race and sex, if we are to develop effective change strategies. Use of the multi-cultural concept to facilitate analysis by race and sex further enhances the effectiveness of the instruction.

Instructional materials presently under development are moving toward more positive representation of minorities and women. The development of supplementary materials dealing with racial and ethnic minorities has increased dramatically during the past five years. Supplementary materials dealing with non-sexist concerns are now beginning to become available. Creative teachers and schools have to meet the challenge of limited materials by involving students, teachers, and community groups in the development of local materials.

Another approach to instructional equity has been the utilization of methodological practices that provide greater integration of both affective and cognitive education as well as individualized instruction. Techniques such as values clarification, values education, field experiences, computer-assisted instruction, etc., have been used successfully to this end.

The ultimate key to providing equal opportunity in education is found in the quality and awareness of instructional personnel. Recognition of the need for greater awareness of discrimination points out the crucial role of in-service training programs. Numerous groups are now attempting to provide in-service training opportunities for teachers, and teachers are designing their own learning programs. To date, the in-service training needs of school personnel have not been adequately addressed by federal programs, by teacher-training

institutions, by state departments of education, or by professional groups. Until adequate human and financial resources are directed toward in-service training, there is limited chance of attaining educational equity.

Community Involvement

The 1960's evidenced the increasing efforts of community groups to eliminate racism in schools. Many of these efforts produced positive results both in raising peoples' awareness of discrimination and in fostering the action steps necessary for change. The limitations of this strategy have been inherent in the difficulties of maintaining large-scale, continuing effort and commitment in a community.

Similarly, efforts of women's groups are aimed at the reduction of sexism in schools. One difference in the community involvement appears to be the move from relatively large-scale involvement to the use of small, informal task forces or groups. It also appears that greater emphasis is being placed on the conduct of studies which document racism and sexism in schools as the mechanism for gaining a hearing within the schools and the community. This is frequently the first of a series of involvements between the schools and advocacy groups.

Major caution must be given to the ways of giving attention to the need for contact, understanding, and possible coalition among groups advocating elimination of discrimination against a single racial-ethnic group or against women. It is understandable that individual groups will give priority to articulating their particular needs and advocating specialized programs. This is both natural and desirable. Too frequently, however, there is a lack of understanding among advocacy groups, and they are pitted against each other as a means of reducing their impact. It is unlikely that equity will occur unless there are efforts to reduce the potential for this fragmentation and to build action coalitions.

Litigation of Educational Equity Issues

The range of issues related to educational equity continues to expand. Litigation related to employment, promotion, equal pay, termination, maternity leave, admission policies, dress codes, curriculum offerings, school finance, and competitive sports continues to build a framework for the definition and implementation of educational equity. Expertise in school law and equal employment opportunity laws has become a requirement for educational institutions and agencies as well as for human and civil rights advocates.

Individuals, human and civil organizations, and federal and state governments have been actively involved in the litigation of these issues. For example, the precedential case of *Cleveland Board of Education* v. *La Fleur* which was supported by NEA's DuShane Emergency Fund, struck down mandatory maternity leave. This decision has had widespread impact on the nation's schools.

Although litigation is often an expensive and time-consuming process, it represents a major strategy for change. Numerous human and civil rights groups and legal organizations presently provide assistance to individuals or groups requesting litigation assistance.

Building Success

Studies of change efforts suggest factors which build the chances of success. Change efforts have most often been successful when several strategies were employed simultaneously. In some cases, several individuals or groups have collaborated for change, each using a different strategy which remained consistent over a period of time. In other instances, a single group utilizing a number of different and changing strategies has been able to achieve impressive results. Groups that link the activities of data collection, community publicity, submission of recommendations, and ongoing monitoring of change efforts have generally appeared to be effective.

Timing of alternative strategies would appear to be most important. Effective groups develop a sense of appropriateness as to the time to build pressure or provide opportunity for response to early change efforts.

Coalition-building has proven to be an important component for successful change efforts. A frequent hindrance to change has been the diminution of impact through real or externally aggravated differences between groups whose primary advocacy relates to racism and other groups whose primary advocacy relates to sexism. Successful groups have been able to obtain consensus of common goals without threatening the integrity of remaining differences in group loyalty and values. Much greater attention must be given to the development of multi-cultural models which provide both racial and sexual equality.

A further characteristic of successful change efforts is related to the development of positive community, school, and staff relationships. Initiation of change may come from the community, the school board, the staff, administrators, or students. Frequently communication systems between advocates within and outside the school system have permitted collaborative strategies to develop. Teachers have supplied data for use by community groups, and community groups have pressed for internal change. This cooperation has strengthened both groups.

Lastly, one of the characteristics of successful change efforts would appear to be their focus on limited, specific objectives that can be clearly communicated to the schools and the community. Groups that attempt to take on too much or cannot formulate specific objectives rarely have significant impact on change.

The selection of the appropriate strategy must be based on a realistic assessment of the local situation, on the degree of awareness and understanding of the problem, and on the resources of the individuals and groups providing leadership for change.

As an individual, you can move toward multi-culturalism in your classroom through adapting your curriculum, studying the bias in your textbooks and instructional materials, and generally increasing your understanding and skills in multicultural education. As a member of the united teaching profession, you can work through local, state, and national associations to develop legislation, litigation, training, and other action programs which support multi-culturalism. And, as a parent and/or member of community groups, you can increase young peoples' and adults' awareness of inequality and the need for positive programs.

"But, where do I begin?" With yourself: the knowledge, information, and skills you possess! Then, you can be strengthened by identifying others around you who share the same concerns and add strength to the things you can and want to do. You can begin with *you*, which means there is no limit to where you can go in achieving equity for yourself and others.

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